



The Message and the Ministry

(Address by Pastor L. H. Christian at the recent Ministerial Institute.)

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” Matt. 24:45.

What we need most just now is a clear view of our time, our work, and our message, for:

“We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime.”

It is worth more to live sixty or seventy years in this time than to have lived 900 years or more in the days of Adam. It is worth more to live and serve in our days than in the days of Moses, or in the days of John the Baptist, or in the time of the apostles, or the Reformation. It is a greater privilege to serve the Lord Jesus Christ now, in the close of the advent movement, than in the beginning. Not long ago, a young minister said, “I wish I had been living in the time of the 1844 movement, or in the early days of this message, when, as yet, it was not so fully developed as a system of glorious truth. The men back there seem to have enjoyed opportunities and to have expanded and grown under the weight of responsibilities as we cannot do to-day.” That brother had not yet had a true vision of our work. Our burdens are heavier and our opportunities far greater to-day than in the early years of this movement. The privilege of serving Christ at this time is so great that no other time in the past is comparable with it. It is much greater to have lived since the war than before the war. The time of the end began in 1798, but the time which in the Spirit of prophecy is called “the beginning of the time of trouble” began in 1914. I say it reverently; there is not an angel in glory that would not exchange places with us here. They know the joy of the service of Christ. They know that it is a privilege that no other beings have ever had, and none will ever have again.

In our text given above the Master speaks of His servants in a particular age—the last days. “Who then is a faithful and wise servant?” It is evident

that we need to study our call and task so as to be labourers approved unto God in this generation. Notice also the two expressions “meat” and “in due season.” To us that really means the message of God for our time. What do these terms “our time” and “signs of the times” mean? The Germans have a word which expresses it better; they call it the *zeitgeist*, that is, “the spirit of the time.” The term “our time” means the trend of modern thought. It means the large problems that are uppermost in the minds of men. These may be political, social, scientific or religious. They are the great problems before us, the foremost ideas to which men and women give their time and thought. That includes both the opportunities and the dangers before us. The message for our time is a message that is adapted to meet and solve the large problems with which men and women of careful thought are wrestling.

Dr. Charles Brown writes:

“There must be better preaching, less remote from daily life; preaching which by quick imagination and sympathy enters into modern life with its stiff problems and difficulties. Whatever else the preacher does not know, he must know men. He must have understanding of our times and a deep desire to serve and help. . . . Where preacher and message are throbbingly alive hearers will not be lacking.”

Every man who has understood his message has understood his own time and its need of the message. We speak of this as a great time; we have great buildings, great boats, great railways, and other great inventions; everything is on a large scale. Such a time needs a great message. We speak of it as a restless time of haste and bustle, when everybody, apparently, is in a hurry. The messengers for such a time will be as “angels flying in the midst of heaven.” We speak of this time as one of great intellectual strength and knowledge. The message must be intelligent and systematic as is all truth. It is also a time of great moral weakness, a time that is filled with iniquity, lawlessness and immorality.

At the Wesleyan Conference this summer the new president said:

"The spirit of selfishness and the craving for independence were spreading among the brown, yellow, and black races at the same time as they were losing the restraints and the sanctions of their own religions, and there was the threat of a race struggle which, if unchecked, would culminate in a world Armageddon." In conclusion he declared that "the present world peril was not in paganism, but in a Christian civilization without Christ, in the militarism and materialism of a so-called Christian Europe. The problem was at home, and what they wanted was men and women who could lead."

President Masaryk, one of the greatest and keenest statesmen and thinkers of these days, wrote a few weeks ago:

"The crisis of the modern man is a general one; it is a crisis of the whole man in his whole spiritual existence. Modern life, our institutions, our views on the world, must be revised. The internal disintegration and disharmony of the modern man and his life, the disintegration and disharmony of society and the general spiritual anarchy, the contest between the present and the past, between fathers and children, the war between the churches and science, philosophy, art and the state, these penetrate the whole of modern culture. We are seeking for the peace of our own souls—how and where shall we find it? . . . We have revolted against the discipline of the church, but we have become slaves to programmes and to the principles of parties and factions. To talk about and to demand morality and moral discipline is considered to be an exhibition of old-world moralizing. Restlessness, anxiety, scepticism, exhaustion, pessimism, hate, despair, suicide, militarism, going to war—that is the end of the modern man, the modern super-man."

However, I do not believe that we can get very far by painting the blackest picture we can make of the fearful world depravity of modern times. The chief thing is to have that fullness of spiritual power which can pluck men like brands from the burning.

Two or three other things in our day impress me much. The first is the confusion, helplessness and hopelessness of the age. That seems to me more serious, in a way, even than the great increase of iniquity. People are bewildered. There is confusion in their moral ideas of right and wrong, confusion as to the intimate relation between causes and effects, confusion brought on by crooked thinking, or lack of correct thinking. It really seems that the mentality of mankind is failing. You take the lectures given by men to-day on vital subjects. Take, for one instance, the meeting of the League of Nations held not long ago, where the best minds of Europe were brought together to solve some of the problems that perplex. Read those lectures through, and every one of you will agree that they are, with one or two exceptions, merely a mass of words, almost devoid of ideas. It is not that the men did not want to help. It is not merely that politics are ruling instead of statesmanship. The faculties of the human soul, the very mentality of the race, appear unequal to stand up under the burden of our modern complex civilization. Our civilization on that account alone is doomed sooner or later. To us that should mean that we make our message so simple, so pointed, so beautiful in its simplicity, that people can grasp it, and have faith in its effects.

Another thing that impresses me in this time is the lack of ideals. Napoleon said that the world was ruled by ideas, and that is true. Ideas are indeed great, but ideals are greater. There is the saddest lack to-day of ideals among mankind. You remember what a wave of idealism spread over the world—over some countries at least—in the early years of the war. We were to make the world safe for democracy. We were to carry on a war to end war, we were to make a new age for the downtrodden

races, and all citizenship was to be of self-determination. Those ideals and that idealism were wonderful. But just think of the great disillusionment that has come. Think for a moment of what happened at the peace table when there was given to us a peace that was as great a blunder as the war was a crime. Idealism vanished, while selfish materialism and cruel militarism took its place. It is not merely that the time is immoral, it is unmoral. There is a vast difference between these two things. Immorality is sin, but unmorality is a dead conscience, no clear conception of the difference between right and wrong, no sensitive sense of sin and guilt.

"There is a tendency already noticed to weaken down the idea and sense of sin, to belittle it, to get rid of the elements of fear in connection with it, to assert liberty, to throw down the restraints by which moral conduct has hitherto been guarded. This tendency finds plenty of soil to work on in the secularism, and moral and religious indifferentism of the time."—*Sin as a Problem of To-Day*, pp. 14, 15.

Sir Oliver Lodge says:

"As a matter of fact, the higher man of to-day is not worrying about his sins at all, still less about their punishment."

"We are no longer Christians. Sin, as Christianity has understood it, the wrath of God against sin, are bugbears of which the world is to be happily rid."—*Strauss*—*Old and New Faith*.

"The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which Inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening."—*Patriarchs and Prophets*, p. 102.

This lost sense of sin is an appalling danger.

But the greatest peril of this time is that mankind has separated itself from God. We say a great deal about the union of church and state, and, of course, none of us believe in it, but I wish to say that the union of church and state, whether it is the state controlled by the church or the church directed by the state, is less dangerous to a nation, or to mankind, than the separation of mankind from religion, and that is what we see happening to-day. History shows conclusively that no nation can exist without faith in God, and every nation that has tried it has gone down. But we are to-day in an age when mankind is separated from God. Compare the Middle Ages—we speak of their darkness—or the time of the Reformation, and after that, with our own time, in that respect. Back there men and women, in every phase of life and thought, were directed and controlled by religion. To-day we have separated ourselves from God. We want to live without Him, without His laws, His Gospel, His authority, His life, and that is the great spring of our dangers. Others see them. Recently General Smuts wrote: "The sands of time are running out, and unless some strong hand can even now clutch Europe and rescue her from the slope down which she is slipping, the catastrophe of peace may yet become far greater than that of the Great War." M. Painlevé, the Prime Minister of France, stated quite recently: "We shall spare no effort to hasten co-operation among all people, the essential condition for the survival of our civilization. The next ten years must either organize peace in Europe or lead to the brink of the most frightful of wars. This is a contingency of which no statesman can lose sight without being criminal."

The Spirit of prophecy makes plain what the end

of these things will be. In "Great Controversy" (old edition), page 472, we read:

"The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption." And on page 441: "Satan will have power over those who have yielded themselves to his control, and he will plunge the inhabitants of the earth into one great final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. . . . There are forces now ready, and only waiting the divine permission, to spread desolation everywhere." Again, on page 401: "Let the restraint imposed by the divine law be wholly removed, and human laws would soon be disregarded." Also on page 402: "The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth. Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world."

But now, another thing. The famines, the wars, the revolutions, the plagues, and the whole state of the world to-day are God's means of preparing mankind to receive His message. All these things may seem to be attempts of the evil one to destroy mankind, but after all, God is sovereign ruler and what has come has been permitted by Him to awaken mankind, to cause the honest in heart to seek after God. It is His preparation of the soil for this message. That, it seems to me, is for us the great fact of modern times. The breaking up of Europe is God's way of preparing Europe for His kingdom. We say so much about the difficulties of the time that we lose sight, now and then at least, of how the world to-day is hungry for the message. Here is a statement by Sir Philip Gibbs:

"By a strange and tragic contradiction, there has been no time in modern history when the peoples of the old civilization have been so desperately eager for spiritual guidance. There is a great thirst for spiritual refreshment from among those in the dry desert of our present discontent. I find expression of that among men and women not 'religious' in temperament nor of sentimental type, but rather among cynics and ironists and realists. In conversation, at the end of pessimism, they are apt to admit that 'nothing can save us all but some new prophet of God!' Or they cry out for some new faith to inspire nations with some tremendous spiritual impulse leading to renunciation of selfish ambitions, to a cleansing of hearts."

When one wanders about over Europe here and there meeting men of all classes and kinds, he will find an almost universal feeling that there is no help for mankind unless some new prophet can bring it in a message from God. Men know that materialism never can bring it. They know that Evolution is the great cause of the lack of moral perception and moral responsibility. It is Evolution that has separated us from God and taken out of our hearts the sense of sin and faith in God. Modern science says mankind is doomed, destroyed by modern science itself unless a new prophet from God can come. Here is a statement from a British M.P.:

"In the Middle Ages Western Europe was united by a single idea which sent the common man in his hundreds of thousands away to the Crusades: which enshrined itself in countless wonderful cathedrals, abbeys, churches: which produced great schools of philosophy and art, great epic poems, and great institutions. To-day we possess no common idea. We thrill with no common hope. We tremble at no common terror. The nations of Europe are all adrift one from another, and the classes within each nation have likewise fallen asunder. The world of our day languishes for a new St. Francis who shall call it to a new knowledge of itself. He will not have to go far for his message. It is not in heaven, neither is it beyond the

sea, 'but the word is very nigh unto thee, even in thy mouth, and in thy heart, that thou mayest do it.' Who will utter the word in all simplicity? The world is waiting for his voice. Let him plainly set before us 'life and good, and death and evil.'"

The world indeed is waiting for the voice and message. Says the Spirit of prophecy: "Men and women all over the world are looking wistfully to heaven." What a touching picture! Confused, bewildered, hopeless and helpless, many look towards God waiting for a new prophet.

"In the time of distress and perplexity of nations, there will be many who have not yielded wholly to the corrupting influence of the world and the service of Satan. They will humble themselves before God."

It is this longing after God, this feeling of helplessness, that is part of the preparation God has wrought that men might accept this blessed message.

What is God's message for this time? It is set forth in Rev. 14:6-12. When you take the three-fold message you should not fail to include verse 12, because the message is not complete without the statement of the result of the message in the lives of those who give it. This threefold message is the "everlasting Gospel," "God's great remedy for universal disorganization." The word "Gospel" is found some seventy or seventy-five times in the New Testament, but this is the only time it occurs in the book of Revelation, and so this is the last time it is used in the Bible. It is also the only time the word "Gospel" occurs in the Bible with an adjective defining it. The Gospel is "everlasting" just as the covenant was "the everlasting covenant." It is the old Gospel, the one Gospel from the beginning to the end. The message is the one Gospel in all its fullness. I said before that our work was greater than that of Moses. Moses or his work was the fulfilment of one little prophecy to Abraham. John the Baptist was a fulfilment of a prophecy in Isaiah, and in the last book of the Bible. The Reformation is referred to only once. (Dan. 11:34.) A little help was to come to break down the power of Catholicism. But here is a message, the advent message that is not only mentioned once or twice as was the work of John the Baptist, or the Reformation, but is made plain by Christ and the apostles, and is stated and re-stated so that it really becomes the great theme of the last book of Holy Writ. We find it in Rev. 10, at the end of the three prophecies of the seven churches, the seven seals, and the seven trumpets. Then after the prophecy of the three great powers of Rev. 12 and 13, we have a beautiful statement of this message in Rev. 14. Then again in the 17th and 18th chapters, where the mystery of iniquity from the beginning to our time appears, we observe an angel coming down from heaven with great glory and power so that the earth is lightened with his glory.

Thus this message of the everlasting Gospel and the advent movement is emphasized. This everlasting Gospel, this great second advent message is the living Christ preached in doctrines of present truth and lived in a personal experience. Christ is more than a system of theology or a creed. To teach Christ merely as dogmas and theories, human reasons expressed in certain articles of faith, is to limit the Holy One of Israel. This message emphasizes the Christ within, and defends the great funda-

mentals of faith. The Bible gives us a system of doctrines. Some to-day are in danger of preaching ethical sermons rather than doctrinal sermons full of the living Christ. Only this message can save sinners and solve the problem of modern life. In clos-

ing I want to emphasize this one thing. God has prepared hearts to-day for the living Christ. God has made the world ready for this message. God expects us to give it to-day in the power of the Holy Ghost.

Stanborough Park College

Opening Service

It seems only a week or so since farewells were exchanged in the College chapel, and school had closed. But in reality a summer has elapsed and once more a hundred-odd young people fill the College, and the seats which were vacated last May are again occupied. Some of the students who assembled on the morning of Tuesday, August 25th, at the opening exercises of the school year 1925--1926 had already gone two or more miles on the College way. Many, however, were in entirely new surroundings and passing through their first experiences of college life.

Brother G. Baird, the principal, looked particularly hopeful as he welcomed the students to the College home. He was a "new student" himself once, and understands fully the ambitions and dreams which are enshrined in the heart of each new arrival. And these dreams need not remain visions, they can develop into reality, Brother Baird assured the students. By God's help—His answers to constant prayer—every one present could attain to his highest ambition.

In turn Pastors Meredith, Spearing, Bacon, Read, Maxwell and McAvoy expressed their pleasure at seeing such a large gathering of young people before them. Each one extended a hearty "new year" greeting to every student and left with them a distinct message.

Pastor Meredith's counsel was, "Uphold the honour of our College. . . . This honour will be no more than we ourselves make it, . . . whether educationally or morally."

"There is a place in the work of God," said Pastor Spearing, "for every young man or woman whose standard is high and who is willing, patiently and determinedly, in spite of the trials and temptations which are bound to come, to learn the lesson God has for him." By relating a personal experience, Pastor Spearing illustrated that even as a stone can appear to shine as a precious gem when rays of sunlight are shining on it at a certain angle, so can God use even the most ordinary, untalented of His creatures to shine in His service.

"A wonderful opportunity is before you," said Pastor Bacon. And he expressed the assurance that the opportunity would not be wasted by anyone if each remembered the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might."

The idea held by some that positions in the organized work cannot be found for every able and consecrated student at the end of the College course, was refuted by Pastor W. E. Read. He encouraged the students to banish this idea by reminding them of that statement of the Spirit of prophecy which says that "the place assigned for us in heaven is no

more sure than the place God has for each consecrated one on earth." Pastor Read stated that at that very moment the Mission Board was requiring two young couples for the mission fields, to labour in Mesopotamia and Nigeria, and two young men for the Near East, but the British Union is unable to fill the calls at present. "We can find the means if we can get the men," and "we are depending upon our schools to supply the men" were his concluding remarks—encouraging ones indeed.

"Keep up the pace!" urged Pastor A. S. Maxwell. Half the failures among students are due to the fact that they lose their first zeal and do not "keep going" at the same energetic rate at which they started. They gradually give way to slack habits, become "fed up" and fall out by the way. The first of two illustrations which he presented to enforce the point was that of the action of the ball used on bowling greens. So long as the ball is kept going at top speed it runs straight, but immediately the speed slackens the lead "bias" or weight inside causes it to turn from its straight course. The lesson was easy to understand: so long as an individual "keeps up the pace" the natural "bias" toward evil is kept under control. He then—with some assistance!—set a humming top in motion. When the top commenced spinning its quick motion kept it perfectly upright. But immediately it began to slow down it tilted and swayed, and, slackening more and more, finally fell over. Like the top we must keep up speed or meet the same fate.

Pastor McAvoy advised the students to throw overboard the hindrances, the useless baggage, which weigh us down. He assured the students that the ministers present would always be willing to help them at any time, and act as friends and advisers throughout the school year.

Truly the College had a splendid "start-off," and if every student *keeps up the pace*, Pastor Bacon's prophecy will surely come true, that the College year, 1925--1926, will be the best one yet in the history of the institution.

D. WEST.

ON Sunday last twenty-nine young men and fourteen ladies from the College went to London with bundles of "Present Truth" and "Good Health" for sale. The result of their day's work was reported as 4,117 papers sold, together with a dozen small books.

Apparently the students intend to make their influence felt outside of the classrooms.

A. WARREN.

“How are the colporteurs getting along?” “Is the book work going forward?” our people are asking. Yes, the colporteurs have done well. In the first eight months of this year they have sold nearly £2,500 worth more literature than in the same period of last year. August of this year shows an advance of £208 over August, 1924. We thank God for this forward move.

THE Special Missions Number of “Present Truth” has just been printed and will be a great help to our people in their Ingathering work. The cover design is that beautiful picture, “Hope of the World,” showing Christ with the children of every land gathered round Him. The two centre pages give pictures of our missions and a host of interesting facts about our world-wide movement which will give a very favourable impression of our mission work. Order a few extra copies for your use in the Ingathering Campaign.

“HAVING read one of your books entitled, ‘Looking Beyond,’ I would like to buy a few more books, as they are very helpful and full of knowledge,” runs a letter to the office. There’s some encouragement for the colporteur who sold that book.

WE are informed that recently the Glasgow Broadcasting Station took a “census” of the listeners-in, asking what feature of the programmes had been most enjoyed. Our readers will be interested to know that Uncle Arthur’s Bedtime Stories received the highest number of votes.

ONE colporteur relates that as he was passing down the street he was hailed by a woman who wanted to know if he had any more of those “Bedtime Stories.” She told him that one woman who had bought the book had a very obstreperous boy who was always getting into mischief and making trouble. His mother, however, had been reading “Bedtime Stories” to him and as a result he had become quite an exemplary youngster. Colporteurs please note!

THE Sabbath-school lesson pamphlets for next quarter have arrived and should be ordered at once to avoid disappointment. They continue the topic “Studies on the Life of Christ.” Many of our people are finding the book “Desire of Ages” a great help in the study of these lessons. In the new lesson pamphlets nine out of twelve lessons call for this book. You should procure a copy of the new paper-covered edition, price 6/6; cloth, 9/6.

“If you had to part with all our books except one, which would you keep?” we asked two of our sisters the other day. “The Desire of Ages,” they both answered, and we are sure most of our people would make the same choice.

To Sabbath-school superintendents and secretaries.—We notice that next quarter’s thirteenth Sabbath offering is to go to Burma and South India. “Afoot and Afloat” in Burma will give you much information which you can use for charts and talks on that land. Price 4/3. Dr. Wood’s experiences, as related in “Fruit from the Jungle,” will give much useful information on India. Price 4/3.

A. WARREN.

A Record Report

DID you take time to study the colporteurs’ report for July, published in the last issue of the WORKER? It was one of the red-letter reports in the history of the colporteur work in Great Britain. Lack of space crowded out our remarks last time, so we are making them in this number.

In the July summary there are reports from one hundred and eighteen colporteurs.

The best report is that of Brother E. J. Whiting who, in ninety-one hours, obtained orders for “Practical Guide to Health”, the total value of which is £116. 2. 6. We have received a report from him of a delivery of £70 worth of the same book.

The next best report is that of Brother J. Hardy. He worked one hundred and ninety-three hours, or a weekly average of more than thirty-eight hours, obtained orders for “Bible Readings”, value £104. 12. 6, and delivered £78 worth of the same.

Brother John McMillan comes third with £70 worth of orders for the “Great Controversy”, taken during two hundred and thirty-one hours, also a delivery of £78. 10. 6. As already reported, he has secured his scholarship. So have Brethren Rodgers, Edwards, Campbell, Hosking, Smith and Bell, at least they have sold the requisite number of books for a scholarship.

The reports from three of our sisters are worthy of mention here. The best one comes from Sister Newman. In one hundred and two hours she obtained orders for forty-nine copies of “Bible Readings”, valued at £53. 2. 6 and delivered books to the value of £4. 12. 6. Sister Sully, in one hundred and fifty-seven hours, did £37. 8. 9 worth of business with “Bible Readings” and helps. Sister Smyth’s is the third report to which reference has been made. She worked one hundred and thirty hours soliciting orders for “Christ’s Glorious Return”, obtained one hundred and twenty-three orders, value £45. 2. 0d, and delivered £16. 12. 6. worth of books in the same time.

Twenty-five reports are for £40 and upwards, seven for £30 and upwards, twenty-one for £20 and upwards, twelve for £15 and upwards, and twenty-one for £10 and upwards. The grand total for the month is £2,738. 3. 10, obtained in 13,842 hours, yielding 3/5½ as the hourly average. We call attention to these facts because many of the young people whose names appear on this report will be in College before another monthly summary appears in the WORKER. We have heard that there are one thousand young people in the field of College age and believe that scores of them must have a burden for the work of God. We shall be glad to hear from all who are thus burdened. If you will look down this report carefully and notice how the Lord has blessed many of the young people during July, you will be encouraged to hope that He can use you also in this important ministry with our literature. We shall be glad to hear from you at an early date and will do our best to arrange matters satisfactorily for you in the field where you desire to labour.

Word has come to hand that we are to be favoured with another visit from Pastor C. E. Weaks. If those who are desirous of entering the colporteur work will write us immediately we may be able to give you special help during Brother Weaks' visit.

S. JOYCE.

North British Conference

Report of Young People's Meetings Held During the North British Conference Session, July 31-August 4, 1925.

IN connection with the recent conference held in Nottingham, three meetings were held for the young people. These meetings were held on Sunday, Monday and Tuesday mornings, at 9.30 a.m., and were of a devotional nature.

On Sunday morning Pastor A. S. Maxwell addressed the meeting, making an earnest appeal to all to open the heart's door wide to the Saviour, and let Him in to rule.

The attendance at this meeting was excellent, every seat being occupied.

On Monday Pastor W. A. Spicer addressed an even larger gathering. Reading as his opening text 2 Cor. 8:12 he emphasized the importance of the little things of life. He appealed to the young people not to wait until they could do some great thing; God could use the little things, for "it is accepted according to that a man hath, and not according to that he hath not." He said that life is made up of "little things." He also quoted Luther's simple confession when, with his hand placed upon his Bible, he said, "Here I stand, I can do no other. God help me." Luther little thought when he uttered those words that he was to be the man who, under the providence of God, would be the leader of the great Reformation.

In the same way our work in Montevideo, Uruguay, began through the work of three nurses, mere girls, who when they commenced their labours, were continually persecuted; they were pelted with gravel, and became so discouraged that on arriving home, they all sat down on the floor and cried; but they did not give up, and as a result of that small beginning, we have a good work established there to-day.

He also told us the touching story of a heathen girl, Celia Tutela, who had nothing to give for missions, and so took off her earrings, and put them in the offering; we learned how that £60 was given as the result of this story at Durban; and altogether over £300 had been raised as the result of Celia's little gift. He produced one of the little rings to show us how tiny they were. God blesses little things,

Pastor W. H. Meredith conducted the meeting on Tuesday morning, and although some had returned to their homes by this time, there were as many in attendance as at the first meeting.

Brother Meredith's address was very much appreciated, and was of a very practical nature, telling of some of his early experiences, when his character was forming, and he was endeavouring to find the right way. He emphasized the importance of the Standard of Attainment plan and other facilities which are provided for our young people, and wished that some of these facilities had existed in his youth.

He stressed the importance of our young people reading only the best books, and above all, the Book of books—the Bible.

The attendance at these meetings averaged about ninety, and we wish that all our young people might have had the privilege of attending these excellent services. We were glad to learn, in response to questions by Brother J. Harker, that most of those present belonged to our Young People's societies, and we trust that they will carry back to their churches the inspiration and help received. Pray for our young people.

H. W. McCROW.

South British Conference

Baptism at Bath

WE feel thankful to God for answering our prayers by leading the officers of the Manver's Street Baptist Church to grant us permission to use their splendid building for a baptismal service.

At 7 o'clock on Thursday, July 30th, the candidates assembled in the deacon's room. Pastor D. Morrison reviewed our points of faith and found the candidates in harmony with them all. At 7.30 we passed into the church where a number of members and friends listened attentively to an address delivered by the writer on the subject of "The Seven-fold Significance of Baptism." The Spirit of God came very near as seven precious souls publicly confessed that they had yielded their hearts and lives to Christ.

The church at Bath rejoiced to receive these dear people into its fellowship and anticipates the joy of receiving additional ones in the near future.

We would like to thank God for the faithful co-operation of the churchmembers and friends in distributing handbills, etc., for the good work done by our faithful Bible-worker, Sister Wallace, and last but not least for the forceful addresses delivered by Pastor Morrison who, from time to time, very kindly came from Bristol in order to give them.

May God's Spirit water the seed which has been sown and may the day soon dawn when we shall all rejoice together in the realms of the blest.

T. H. COOPER.



Congratulations

ON Monday, July 27, 1925, at 10.15 a.m., in the Baptist Church, St. Andrews Street, Cambridge, Henry Edward Boyce was united in marriage to Annie Violet Tapping. Following the ceremony, the happy couple left for Devon, to spend their honeymoon.

We wish them much happiness in their future labours for West Africa.

J. WEST.



Change of Address

WILL all the WORKER family kindly note that on and after September 1st Brother W. A. Hall's address will be c/o 3, The Woodlands, Bury New Road, Higher Broughton, Manchester.

WANTED.—For Adventist home in Germany, young woman as help in house and companion to girl of eight years. Knowledge of German not necessary. Expenses paid. Send full particulars, age, wages required, with photo to Miss A. Kussner, Grindleberg 15a, Hamburg, Germany.

RECENTLY, on a beautiful Sunday afternoon, Brother Cyril Nicholson, aged 15, of Sheffield, went out with a companion to bathe in one of the quarries in the neighbourhood of his home and inadvertently getting out of his depth, was drowned. The tragic occurrence has cast a deep gloom over the Sheffield Church of which the deceased was a new member. All hearts go out in sympathy to Brother and Sister Nicholson, their son and other relatives who are afflicted by the sad bereavement. The funeral service was conducted by the writer in Abbeydale Cemetery. A. S. RIDD.

ANDERSON.—Sister Anderson of the Hull Church passed away on August 6th at the age of 68. She accepted the truth in 1913 under the labours of Brethren Taylor and Jackson. Her last days were full of joy and praise. Her husband, two sons and one daughter remain to mourn, but not as those who have no hope, for we all look forward to meeting her again at the first resurrection. She was laid to rest in the Hedon Road Cemetery on Sabbath, August 8th. The funeral service was conducted by the writer. JAMES E. BELL.

EDWARDS.—The Hull Church also sustained another loss on August 6th by the passing of Sister Edwards in her sixty-third year. She began to observe the Sabbath about eighteen years ago, and has been a most faithful and much-loved member since that time. She was deaconess and Sabbath-school teacher for many years, until failing health compelled her to relinquish her labours of love. Of her children, one daughter, Sister McGeachy, is doing missionary work in Mesopotamia. Mr. Ed-wards, their five sons and two daughters mourn their loss, but are comforted by the blessed hope of Christ's return. We laid our sister to rest in the Western Cemetery on Monday, August 10th. JAMES E. BELL.

KINGS.—After a long and painful illness Brother William Martin Kings fell asleep on July 17th, at the age of 68. He accepted the third angel's message twenty-five years ago, during a camp meeting conducted by Mr. Champness in Upton Lane, Forest Gate. For many years he was elder of the Ley-tonstone Church (now Forest Gate), which office it was necessary for him to resign four years ago owing to ill health. He bore faithful witness to those around him of the goodness and mercy of God, and was indeed an example of patience in suffering affliction. He leaves a widow, five sons and three daughters to mourn their loss. The funeral service was conducted by Brother Samuel Joyce.

SOUTHALL.—On August 3, 1925, Brother William Southall, aged 78, fell asleep in Jesus at 25 Brighton Street, Penkhill, Stoke-on-Trent. This brother was baptized about three years ago by our president, Pastor A. E. Bacon, and since that time has remained faithful in the message. He was laid to rest in Hartshill Cemetery on August 6th. He leaves four sons and two daughters to mourn the loss of a dear father. Our hearts go out in sympathy to these sorrowing ones, but we know that Brother Southall is only awaiting the call of the Life-giver. "On the resurrection morning, Soul and body meet again; No more sorrow, no more weeping, No more pain."

COMFORTABLE, furnished apartments, Moderate terms. Central. Mrs. Kinch, "Kynance," 83 Lymington Road, Torquay.

ONE of our missionaries who is soon to return from furlough is anxious to obtain a cornet or concertina (good condition) to help swell his mission music. Would anyone wishing to supply this need kindly write: The Editor, MISSIONARY WORKER, Stanborough Park, Watford.

WANTED.—By strong girl (18), situation as general housemaid in Adventist home. Apply: Mrs. Clark, 3 Choppington Street, Westmorland Road, Newcastle-on-Tyne.

An elderly sister would be glad to have a home with another sister. Would reside either as paying guest or in bed-sitting-room. Country, or country aspect preferred. State terms. Address: Mrs. J. T., 65 Hunter Road, Thornton Heath, Surrey.

ADVERTISEMENTS

E. BARRAITT.

MUNRO.—On July 30th Mary Ann Munro passed away at the age of 70. She embraced the truth thirty years ago in Manchester under the labours of Brother Ellery Robinson, and for some years has been united with the church at Handsworth, Birmingham. She suffered much and long, but remained faithful to the end; she passed peacefully away in her sleep. A service was conducted in the home, and words of comfort were spoken from John 14:1-3. We laid her to rest in Witton Cemetery on August 4th, in the blessed assurance that she will rise to meet her Saviour on the resurrection morn. She leaves husband, three sons and five daughters to mourn their loss. A. K. ARMSTRONG.

HAMBLIN.—Elizabeth, born 29th June, 1850, died 3rd June, 1925. After a long, wearisome and painful illness our sister fell asleep in Jesus at the age of 75. She had been associated with the Worcester Church since her acceptance of the advent message in 1921 and has been during that time an ardent lover of the truth and an enthusiastic worker when her strength would permit. While we mourn our loss in church fellowship we bow to the sovereign will of Him Who doeth all things well, and realize that her many sufferings are now finished for ever, and that her wish to lay down life's burdens has been, in mercy, granted by her Lord. On Friday, June 5th, we laid her to rest in the Ashwood Cemetery, where she awaits the call of the Life-giver. The burial service was conducted by the writer who spoke words of condolence to the bereaved. Three sons and three daughters are left to mourn their loss. F. C. BAILEY.

At Rest

Previously acknowledged	£32 14 9
Dr. Shone	12 5 0
An Aged Sister	11 0 0
Mr. and Mrs. W. E. (late	10 0 0
A. Noble	10 0 0
H. H. Ramsey	5 0 0
V. N. W.	5 0 0
Anon	5 0 0
Miss Munier	5 0 0
Mrs. Campbell	5 0 0
Mrs. Annie Lewis	3 9 0
Catford	2 6 0
E. Booth	1 6 0
	£48 4 0

FREE LITERATURE FUND

Too many business men are economizing on books. This is penny wise and pound foolish. Books keep your mind alive. And you can't afford to go stale. It is a curious fact that a man will pay 8/6 for a new gramophone record, . . . yet he thinks three times before he spends 5/- on a good book. We spend less, per capita, on books than the New Zealanders do, says Stanley Unwin. This is a pity, and nothing to feel proud of. In the long run, the people who READ are the people who KNOW, and knowledge rules the world. It is part of every business man's job to read himself and to persuade his ablest employees to read. You can often buy the results of a great man's whole life for half the price of a football. No—if you want to be rich, you can't afford to economize on books.—"The Efficiency Magazine."

THE EDITOR'S PAGE

SHORTEST POSTAL ADDRESS: The Editor, Stanborough Press, Watford
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Editor: A. S. MAXWELL. Assistant: MISS M. STOCKFORD

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Copy for the next issue must reach us
not later than Thursday, Sept. 10th.

September 4, 1925.

IN this issue will be found the first report from the Ministerial Institute, held early in July. For various reasons the matter has been held up until this late date, but in the next few issues we hope to print at least the balance of Pastor Christian's four addresses on the subject of the ministry.

BROTHER A. WARREN, who has been connected with the Stanborough Press Ltd. for several years as superintendent, has now been called to take up the work laid down by the late Brother E. H. Marsh in the Circulation Department of the House.

IN a most interesting letter just received from Dr. C. H. Hayton, he tells us that while his body is in California his heart is in England and there's no place on earth so dear as the old country. It's good to read that from California! He wishes to be remembered to all his friends over here.

"PRESENT TRUTH" No. 19 is just the paper you need to assist you in your Ingathering work. It has been prepared with this purpose in mind. We want as many as possible to see our work as it really is—the most widespread mission movement in the world to-day. There are some facts in it that will interest our own members, too. Read it and scatter it far and wide.

OUR Free Literature Fund has grown considerably during the past few days. One brother has asked us to send "Present Truth" to fifty ministers for him—he paying the bill. Another has paid for twenty. We thank everybody who has helped and hope many more will give us the opportunity of thanking them.

How is the Ingathering going? Some have reached their £2 goal already. One missionary on furlough obtained £3. 12s. in one day. It's a long, long trail to £7,500, but if *everybody* will do his part the goal will easily be reached. The big trouble is that so many sit back and say, "Let the other fellow do it." That's not the spirit of a true Adventist.

WHY, look at this! The Rev. James Black, M.A., D.D., thought he would take his coat off to belabour the Seventh-Day Adventists—which he has attempted to do in "The Record." But to start off he quotes from the Harvest Ingathering booklet about the 2,292 missionaries sent out in the past twenty-three years. Then he adds: "A missionary with these people does not mean exactly what it does with us. Every member of the Seventh-Day Adventists is expected to be a 'missionary;' in this they are both an inspiration and a rebuke to us!" This was about the only good point in his article; but it makes us ask the question, Are we living up to our reputation?

Ingathering for Missions

To all who are about to take up special missionary work with the papers prepared for the Harvest Ingathering Campaign, I would say, Be diligent in your efforts, live under the guidance of the Holy Spirit. Do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means, for it is just the thing to do. Through this means not a few will become interested, and many hear and obey the truth for this time.

The Lord has placed His goods in the hands of unbelievers as well as in the hands of believers; all may return to Him His own for doing of the work that must be done for a fallen world. As long as we are in this world, as long as the Spirit of God strives with fallen men, so long are we to receive favours as well as to impart them. We are to give to the world the light of truth as revealed in the Scriptures; and we are to receive from the world that which God prompts them to give in behalf of His cause.

Some may question the propriety of receiving gifts from unbelievers. Who is the real owner of this world? To whom belong its treasures and houses and lands, and gold and silver? God has an abundance in our world, and He has placed His goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely, and to call their attention to that which it is their privilege to do.

Although now almost wholly in the hands of wicked men, all the world, with its riches and treasures, belongs to God. "The earth is the Lord's, and the fullness thereof." "The silver is Mine, and the gold is Mine, saith the Lord." "Every beast of the field is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry I would not tell thee; for the world is Mine, and the fullness thereof."

Oh, that Christians might realize more and still more fully that it is their privilege and their duty, while treasuring right principles, to take advantage of every heaven-sent opportunity for advancing God's kingdom in this world. MRS. E. G. WHITE.

WANTED.—In quiet S.D.A. home, a large bed-sitting room, with board, attendance and extra attention for an aged lady who is able to go about. Must be in a good and very healthful locality. Write: E.F., 182 Muswell Hill Road, London, N.

SUNSET CALENDAR.

	LONDON	EDINBURGH	CARDIFF	NOTTINGHAM
September 4th	7.43	8.1	7.54	7.48
September 11th	7.26	6.43	7.38	7.32